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MEMOIR

OF

SAMUEL ELIOT, LL.D.

BY

HENRY W. HAYNES.

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MEMOIR

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[Reprinted from the Proceedings of the Massachusetts Historical Society, March, 1900.]

CAMBRIDGE:
JOHN WILSON AND SON.
University Press.
1900.

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MEMOIR.

Samuel Eliot was born in Boston, December 22, 1821, the son of William Havard and Margaret (Bradford) Eliot. His paternal grandfather, for whom he was named, was the founder of the Eliot professorship of Greek Literature at Harvard College, and his maternal grandfather was Alden Bradford, the author of a History of Massachusetts. Mr. Eliot graduated at Harvard with the class of 1839, the first scholar in his class, and *facile princeps*, according to his classmate, Dr. Edward Everett Hale. His oration at Commencement was upon "The Old Age of the Scholar," and so impressed Rev. Dr. Pierce that he records in his journal "he is unquestionably a remarkable youth." Colonel Thomas W. Higginson, who was two years after him in college, writes that he took the first Boylston prize for public speaking, on the day after Commencement, and on the same day he was first marshal at the literary exercises of the Φ B K Society: "I shall never forget the impressiveness of the spectacle as he crossed the street to the church, heading in his beautiful youth the march of aged men between the parted files of younger ones."

After graduating he entered the counting-room of Robert G. Shaw, in Boston, as it was his purpose to pursue a business career; but the delicacy of his health compelled him to abandon this intention after two years, and he sailed to Madeira for the benefit of the climate, where he passed the winter. The next four years were spent in travel in Europe, and upon his return he printed privately, in 1846, a little volume of translations from the Spanish poet, José Zorilla, with an essay on his character. While in Rome he conceived the idea of writing the "History of Liberty" (as Gibbon had done in the same place

in regard to his great work), and had made some preparatory studies there for this undertaking. The first fruit of these labors was a small volume, entitled "Passages from the History of Liberty" (1847), comprised in four sections: "Early Italian Reformers"; "John de Wycliffe"; "The Reforms of Savonarola"; "The War of the Communities in Castille." In the preface he states that "their design is no further concerned with the incidents of individual lives than as individual lives are united by these incidents to the general history of Liberty and Humanity. We have claims as Americans upon history, that it should be written anew for us, after our own principles of thought and action." This first little volume displays much of that charm of scholarly culture which characterized his maturer productions. The idea that history might profitably be written anew for the special benefit of Americans was the dream of youthful enthusiasm, but it supplied the motive power to his subsequent labors. Two years later (1849), the first instalment of his contemplated "History of Liberty" appeared, in two handsome and substantial volumes under the title of "The Liberty of Rome," published in New York and London. In the preface he claims that "certain chapters in history, especially in ancient history, should be rewritten," and he thereupon lays down the proposition that liberty is not to be judged merely "according to the government of the people, but rather and chiefly according to the use they had made of their liberties." What was ever the guiding principle of his life, his strong religious faith, shines forth pre-eminently as the mainspring of his efforts. "History," he says, "is given us by God, but that it be made of any efficacy it must not only influence us in regard to the past, but console us with regard to the future. . . . It is only through the sympathy for all humanity which Christianity commands, and the faith in every work of God which Christianity sanctions, that we can comprehend the particular events or the general character of history. I have endeavored to represent the history of antiquity, as that of a period over which Providence was continuously watchful, as over our own." How vast was the scheme he had drawn out for subsequent execution appears from the statement that "the present work is intended as one of a series, which I hope, with God's blessing, to complete in my lifetime. Its successors, relating to the Liberty of the Early

Christian Ages,' and the 'Liberty of the Middle Ages,' will, if ever they be written, bring down the 'History of Liberty,' to the Reformation. I propose to make the 'Liberty of England' the subject of a work by itself, in which the constitution and progressive freedom of the nation shall be traced from its origin to its maturity. Further volumes may follow upon the 'Liberty of Europe since the Reformation,' and lastly upon the 'Liberty of America.'" Here, indeed, is the labor of a lifetime portrayed, and it is not to be wondered at that a project of such enormous comprehension should never have been carried out. The work was republished in Boston, in 1853, not only revised but rewritten, under the title of the "History of Liberty: Part I."; "The Ancient Romans: Part II."; "The Early Christians," each in two volumes. This was all that was ever accomplished of the giant undertaking. He says that "to write history acceptably to the generality of readers is my earnest desire. . . . I write for my fellow-men as well as for my fellow scholars."

Three years later (1856), his popular "Manual of United States History, 1492–1850" appeared, which passed through several editions and was continued down to 1872.

But it is evident that he never succeeded in winning the favor of the general public, like his contemporaries, Motley and Parkman. One of our number has undertaken to account for this in a summing up with which I am constrained to agree: "This unfinished history shows neither such a vivid power of concrete imagination as is essential to a notable historian, nor yet a vital command of style. In substance and in form alike it indicates little creative power."

For my own part I do not regret that he early learned that his vocation was to be other than that of a writer of history. In my judgment our community has profited much more from the wider career which he followed so faithfully and so successfully all his active life, as educator and efficient worker in noble charities, as public-spirited citizen and promoter of every good and useful cause.

Almost immediately upon his return from Europe Mr. Eliot began to manifest the interest in humanitarian efforts for ameliorating the condition of the unfortunate and the ignorant, which characterized all his after life. He took part, in 1846, with Dr. S. G. Howe and other philanthropists in

organizing an experimental school for idiotic and feeble-minded children. At about the same time he personally instructed classes of young working-men.

In 1853 he married Emily Marshall Otis, daughter of William Foster and Emily (Marshall) Otis, of Boston, and took up his residence in Brookline, where he remained until he was called to the service of Trinity College, in Hartford, Connecticut, in the summer of 1856. His inaugural address, as Brownell Professor of History and Political Science, on "The Scholar of the Past and the Scholar of the Present," was a brilliant study of the contrast between the lives of Cicero and Abelard, and that of Dr. Arnold, of Rugby, who is held up as the Scholar of the Present, no longer the Statesman, or the Schoolman, but the Christian, — the type of scholar whom the age requires. Nowhere does he find "a surer gate through which to enter into such a life than that opened for the students of this college." This high estimation in which he held Dr. Arnold as a teacher was nobly portrayed in an extended notice of his life-work, contributed to the "American Journal of Education," March, 1858. Mr. Eliot continued to discharge the duties of this professorship until he was chosen President of the college, December 18, 1860, and all through the depressing period of the civil war. "In a time of difficulty he labored for the growth of the institution," according to the testimony borne to his services to the college by the Alumni of Trinity at their meeting in 1899. His inaugural address as President was mainly devoted to insisting upon the supreme importance of the religious side of the work of the college.

In August, 1862, he delivered a striking address before the American Institute of Instruction, at Hartford, upon "Conservatism in Education."

He resigned the presidency June 29, 1864, but retained his connection with the college as Lecturer on Constitutional Law and Political Science for ten years longer. In the mean time he had declined an election to a professorship in History in Columbia College, which had conferred upon him, in 1863, the honorary degree of Doctor of Laws. Dr. Eliot's career as a teacher at Hartford was an eminently successful one, and numbers of his pupils have borne abundant testimony to the gratitude and affection his stimulating counsels and his genial disposition inspired.

At about this period the American Social Science Association was founded, and Dr. Eliot was chosen Corresponding Secretary. At the third general meeting in New Haven, October, 1866, he delivered the annual address, as also the next year, in Boston. This last was repeated the following year, in New York, printed and widely distributed. In it he reviews at considerable length the work that was going on in the Old World in the field of the society's labors, and outlines the work that ought to be undertaken in this country. This he distributes under the three heads of *protection*, such as the building of model lodging-houses and working-women's homes; of *direction*, in helping on the social elevation of the laboring classes; and of *expansion*, by opening up new opportunities for woman. The old prejudice that her place is in the family alone, he strenuously combats, and advocates her right to a higher education, and to a larger interest in human affairs, broadly claiming that she ought to be "endowed with the civil privileges which she seeks to obtain." This position he constantly maintained, being all his life a strong advocate of woman suffrage, always ready to head petitions or to go before legislative committees in its behalf. From 1868 to 1872 he was President of the Association, and took a leading part in preparing and issuing in successive editions a hand-book on "Free Public Libraries; suggestions on their foundation and administration; with a selected list of books." This was undertaken in response to a suggestion of Justin Winsor, at that time Superintendent of the Boston Public Library, in his annual report for 1869, that such a work was needed. "The Journal of Social Science" was established in that same year, to contain the Transactions of the Association and cognate matter, and to the first number Dr. Eliot contributed a notable article in support of Mr. Jenckes' bill "To regulate the Civil Service of the United States." In the fourth number (1871) he discussed the question of "The Relief of Labor," and strongly criticised the aggressiveness of the Trades' Unions, while cordially approving schemes of Co-operation, Arbitration, and Industrial Partnership. He returned to the same theme in the "American Church Review" (January, 1872), laying the chief stress upon the duty of the Church to influence the labor movement, not by new organizations, doctrines, or instruction, or as the special business of the

clergy, but emphatically as the work of the laity. If the laity should enter heartily into the wants of the laboring classes, directing them in their perplexities and inspiring them in their exertions, they could gradually be led back under the influences of the religious teaching from which they had strayed.

After resigning his position at Hartford, Dr. Eliot resumed his residence in Boston, in 1865, and the following year he was elected an Overseer of Harvard College, one of the first list chosen by the graduates under the present constitution of the Board. This office he held until 1872; and as chairman of the committee appointed by the Board to visit the College, he presented an elaborate report upon the condition of the instruction in the various departments, with suggestions of needed improvements. From 1870 to 1873 he filled the position of Lecturer on History, and in 1878 and 1879 he was President of the Association of Alumni. In 1880 he received from his Alma Mater the honorary degree of Doctor of Laws. To the first volume of the "Harvard Memorial Biographies" he contributed a memoir of Montgomery Ritchie, and an historical sketch of the older college buildings to the Harvard Book.

In 1868 Dr. Eliot was selected to deliver the oration before the city authorities of Boston on the Fourth of July. His theme was a broad survey of "The Functions of a City," considered under the respective heads of its political, educational, charitable, and religious duties.

A part of 1869 and 1870 was spent by him in Europe, and much time was given to the study of social questions. In 1872 he was appointed Head Master of the Girls' High and Normal School in Boston, which position he continued to hold for four years. That a man born and nurtured in the selectest circles of his native city, blest with a competence, who had been the president of a college, should be willing to assume the humbler duties of master of a public school for girls, proved the genuine independence of his character. For him "small service is true service, while it lasts." In the comparatively short time in which he was in charge he made an impression on the school which has never been effaced. To quote the words of Dr. Tetlow, "he strengthened the intellectual life of the school, and that of itself was an important service, but it was not Dr. Eliot's greatest service. Besides

that, and incomparably more valuable than that, was the *life of the spirit* which he brought into the school. Every newcomer, whether pupil or teacher, who has stayed long enough in the school to understand and to enter into its inner life, has felt, consciously or unconsciously, the subtle influence of the life of the spirit to which I have referred, and knows what I mean by it."

In after years he continued to visit the school upon the anniversary of his appointment, and addressed its members in affectionate and inspiring terms, and at its closing exercises, each year, he spoke words of cheer and congratulation to the graduating class. He gladly responded to requests from the teachers of history, on reaching the end of an historic period, to address the class on the events which had been the subject of study, and brought his wealth of knowledge and experience to illustrate the relations of the period to the general progress of civilization. His interest in the successive classes never ceased, and it was reciprocated by a devoted and life-long affection on the part of the pupils.

When, in 1877, a state of friction had arisen between the late John D. Philbrick, at that time Superintendent of the Boston Schools (who had held that office for twenty years), and the Board of Supervisors, attention was naturally directed to Dr. Eliot as the best man to harmonize the conflicting elements, and on January 22, 1878, he was elected to that important position.

His first semi-annual report (September, 1878) was a revelation to the citizens of Boston. Evidently an original and revolutionary force had begun to work in the public school system, bringing with it new impulse and fresh life. It was welcomed with a chorus of approval from leading educators, including President Eliot, of Harvard.

Seeking to learn "what are some of the causes which impede the action of our system and some of the means by which they may be removed," insisting upon the truism that "our schools are for our pupils, not our pupils for our schools," he proceeds to lay down the main lines upon which the reform should proceed. Children are to be treated as children, not as machines or as drudges, but with regard for the weakness as well as the strength of child nature. Real education aims straight at the will. It is not so much *what* they are learning

as *how* they are learning, or *how much* they want to learn, which proves their training. The best points for training are motives; zeal for study is the great object to attain. For the teacher he proposed freedom from the bondage of text-books, and the employment of oral teaching in their place. The mere school-book is nothing more to the teacher or the pupil than a walking-stick. It is the direct action of mind upon mind which makes good teaching. In the schools of Germany no book is to be seen in the teacher's hands. When we consider that most text-books owe their existence to commercial rather than to educational considerations, they certainly lie open to criticism. No more spelling-book lessons, therefore, they block the way they profess to open; children are to learn to spell partly from the books they use, partly from oral and written exercises. "When we study a foreign language," he says, "we do not get a spelling-book to help us." Instead of the common type of reading-books, mere fragments of writing, he proposed to use "some writing however brief, a story, or a history, a book of travels, or a poem, associated as vividly as possible with the author who wrote them." Grammar would almost develop itself from such reading. As children grew older, they would be helped by a general treatise upon grammar, provided they were kept from committing any of it to memory. No text-book in history ought to be employed; only there should be reading of books of history.

Education should avoid the danger of doing too little by trying to do too much; the multitude of subjects taught tends to superficiality. There are too many simultaneous studies. Cramming is not educating. "If education," he says, "is drawing out, cramming is drawing in. Cramming cares nothing for teacher or scholar, but only for the school." There are subjects taken up, it would almost seem, only to be laid down. If some of the studies of our higher schools were dropped, it would be a gain rather than a loss.

There are too many examinations; for the pupils they consume a good deal of time and strength that might be better employed, and heap up difficulties that need never be encountered; and for the examiners the preparation and correction of examination papers absorb a large amount of time that might be better occupied. Subjects rather than separate facts should be its staple. While it is wise to test instruction, it is

unwise to make as much of testing as of instructing. Examination has two distinct functions, — one disciplinary, compelling attention and perseverance throughout a course of study; the other educational, and its object is missed if it does not inspire the pupil with the desire of continuing the study he has begun.

Promotions should be rapid for each scholar. "There is something absolutely wrong," he says, "in shutting up a pupil within the pages of a book, or the limits of an exercise, long after his work is done, merely because the work of his fellow pupils is not done."

Industrial education ought not to be introduced into the grammar schools; were it tried in the way usually recommended, it would not only fail to remove difficulties, but add to them; it would increase the pressure already too great, or multiply the shortcomings already too numerous, in the studies now taught. It needs its own schools, parallel with but independent of the high schools. But we are not bound to admit that the city should provide it. "There is no greater mistake in education," he says, "than in clamoring for the State to do what can be better done by individuals." Industrial education needs specialists to found it and to build it, and is of just that character that will flourish better on private than on public soil.

The systematic supplying of free text-books and stationery indiscriminately involves an outlay which is indefensible, and it ought to be discouraged. What the citizen can provide for himself or his family ought to be left to his providing, for his sake and for theirs. It is plain to see that the pouring out of school materials at the pupil's feet is no way to train him in thrift or foresight. "Would we check," he says, "the wasteful habits by which we are sometimes characterized nationally, here is an opportunity." Where help is needed to procure such materials, as in the case of necessary clothing or food, it should be left to institutions or to individual benevolence to supply it. "It is best," he says, "for every child and for every parent, that education should cost something, and frugality and self-denial should be as necessary to obtain it as to get food, or clothing, or shelter."

He pleads for economy and a wise expenditure, but not by retrenchment of the teachers' salaries, — that would be not

economy, but wastefulness, — but by a greater discrimination in the objects of expenditure, less for show and for costly buildings.

Primary teachers should be chosen from the very best candidates who offer themselves, — the best in culture, the best in skill. It would be an improvement to have a few men of character and education employed exclusively in primary instruction; and he accordingly recommends the establishment of a system of Vice-Principals over particular districts, with the immediate supervision and instruction of the primary classes.

Finally, insisting that it is in the public schools that the great body of the nation is to receive its moral as well as its intellectual training, that moral training is at the heart of all training, that schools can never be wholly secular, he asks why the reading of the Bible cannot be restored, and the Lord's Prayer again be repeated, as it used to be, and the opening of the morning service become once more devotional.

Such are the main points dwelt upon in this epoch-marking report; and it is only truth to say that the general public, as represented by the press, even in distant cities, joined with the educational experts in expressions of approbation of its temper and spirit.

His second report (March, 1879) was devoted to special criticism of particular points in the school system, beginning with the primary schools. It abounds with wise suggestions and hints for improvement. The authority of Ruskin is quoted as supplying a summary of primary instruction, — the formation of good motives and good habits, the cultivation of the senses, the acquisition of thought and expression, and the simple learning which suits the simple learner. Dr. Eliot insists that the great thing to do for our primary pupils is to keep them as fresh and impressionable as when they came to us. He warns us that we are too ready to train them, as we call it, but perhaps it should be more truly called to subdue them. "To turn them into stone by any Gorgon's head, which we call discipline, is a terrible mistake." Pointing out that it is a part of every child's experience to learn things before names, to learn things singly and whole things rather than parts, he shows that we have not been accustomed to begin with children as would be best. "Text-books," he says,

"have seized upon the little child, like the ogres of old, and devoured his thoughts." If we would help them to learn to read, as they have learned other things before they came to us, it should not be by plunging into books, but by calling up their thoughts one after another, and finding expression for them in successive words, resting content until the words can be put together as thoughts combine themselves, and sentences naturally follow.

So too while learning to read they should not be compelled to learn at the same time spelling and articulation. "To make him spell," he says, "all the time he is reading, is like tripping him up when we would have him walk." At the outset spelling is to be practised only as a help to reading, and by and by it will take its place as a help to writing; but it should never have the lion's share it has long claimed in our teaching. Most of the defects attributed to primary instruction arise from mistaking its object. Instead of being contented with the initiative, we strike into the very substance of education, and demand effects belonging to a later stage.

The number of pupils assigned to teachers of the lowest class ought to be diminished, owing to the multiplicity of matters that most of the children need to be taught, their moral necessities far exceeding their intellectual. The custom of teachers changing their pupils in mass each half-year is criticised; individual promotions may be made, but each child should usually have the same teacher for an entire year.

In this report he renews his objections to the system of furnishing free text-books and stationery, both on grounds of economy, because not more than one-fourth of the parents, at most, are too poor to provide themselves, but mainly on account of the injurious moral effect, helping the people to be helpless. "What the founders of the republic," he says, "never thought of asking from the government they founded, their successors demand from what they have simply inherited, and the readiness to assent to these demands appears to grow as they grow. It is time to stem the tide; and the place where it can be stemmed most easily and most effectually is the public school. If we would have self-help in the nation, we must have it in the children."

The most interesting topic, however, discussed in this report is the subject of corporal punishment in the schools. He asks

whether this punishment is subject to adequate restriction, whether it is necessary, and whether it is efficacious, and answers all these questions in the negative. He shows that there is nothing to prevent hasty or even passionate infliction of the punishment, and insists that there should be an interval between the offence and the chastisement at least as long as that between two sessions. As for its necessity, he says, "very few teachers like it; most women dislike it extremely; most men dislike it a good deal." They may think themselves driven to it, but there is a sense of disappointment, often of mortification, that their power over their scholars is not enough to dispense with it. It is now very generally considered as a resort to which the mature teacher cannot turn at least frequently or habitually, without confessing some degree of intellectual or moral weakness in himself. As proof that it is not necessary, he cites the experience of Rev. Mr. Wells at the House of Reformation for Juvenile Offenders. "He collected the boys — vagrants and criminals, be it remembered — and told them that their past should be no hindrance to their future, that they should have a fresh start, and if they did well they should be treated well. As a proof of meaning what he said, he took a long whip that had been used in punishing them, and burned it before their eyes. He retained the ferule, but some time later he called them around him, and asked them if they would promise him to behave themselves if that too were destroyed. Yes, they would; and so he put himeslf at their head, and marched to the stove, and gave the ferule to the flames." He always said that he never regretted the abolition of corporal punishment.

In the third report (September, 1879) he shows plainly that the new influence had begun to pervade the whole school system. A complete revision had taken place of almost every point in organization, administration, and instruction. This had failed to diminish expenditure, but it had met with decided success in quickening the concern for public education. One of its most important results had been the proposed change in the tenure of office for the teachers from one year to three. This, however, was far from satisfying the wish of the superintendent, which was for a tenure for good behavior. In support of his opinion he points out the evil effect upon the teacher from the anxiety necessarily incident

upon his securing reappointments, and he shows that it hinders the best teachers from seeking positions in our public schools.

The question of the annual school exhibitions is considered, and many of their customary features are questioned, especially the march of the school regiment through the streets, and the prize drill, and the suggestion is made that the annual Festival in the Music Hall might be advantageously modified.

But of much greater moment does he regard the internal burdens from which our schools are apt to suffer. "All the paraphernalia," he says, "of rewards and punishments, marks, percentages, extras, merits, checks, and the rest, are among the chief hindrances to moral and intellectual life. They drag the nature down to lower impulses, and compel it to be content with lower duties."

Considering the relations of the schools to the city, he says that of the views of public education as a burden, a necessity, or an honor, one of the three the city or its citizens must take. "Regard them as a burden, and they will receive more and give less proportionately; as a necessity, and they will give more, but not as much as they might; as an honor, and they will give all they can, were it for no other reason than a wish to hold their place in public opinion."

A practical question of great moment is thus touched upon: "A few years since an inquiry among the pupils of one of our High Schools brought out the fact that many of the children came without breakfast or anything for luncheon, though they were not dismissed until two o'clock. Many had no proper clothes, and were the helpless victims of every cold corner or wet crossing which lay in their way." In view of this state of things, he insists that if children are to be taught in school, they must be taught in what condition to come, and if the home does not feed and clothe them as they need, it must be helped by counsel or warning from the school. The school is a failure, whatever it may have taught the children from books or lips, if it has not taught them how to live; if they have not learned from it lessons of good manners, pure tastes, and high purposes. One means of giving them this instruction is by a supervision of the reading of children out of school, and exciting in them the love of good reading. This is the more necessary as the kind of reading

supplied them by the cheap newspapers is of the most sensational character, and most deleterious in its effects. This evil can readily be met and prevented by the supplementary reading furnished by the schools. He thanks Mr. Henry Cabot Lodge for having edited for them a selection of Fairy Tales, and says, "Children who have never so much as heard of Jack the Giant-Killer or Cinderella will read about them, dream about them, and be more like children. A few Tales from the Arabian Nights and a volume of children's poetry are prepared and will soon be printed."

"Of all the responsibilities of a superintendent of schools," he says, "none seems more binding than that concerning children not at school or not attending regularly." In this connection he states that the community tolerates the employment of school children not merely in ordinary industry, but in all sorts of extraordinary enterprises, such as hiring boys and even girls to stand in line for hours before dawn to present applications by their employers for United States Ten Dollar Certificates at the Post-Office; or the advertisement by theatrical managers for one hundred and fifty children for a juvenile performance of "Pinafore." "There should be but one opinion," he says, "and that strong enough to leave the theatre empty when the performers are school children."

Dr. Eliot's fourth report (March, 1880) begins with a statement of the working of the various changes proposed by him, in so far as they had been accepted and carried out by the School Committee. This in the main he finds to be satisfactory. One marked exception, however, is noted: "teachers of both sexes use personal violence with their pupils in such forms and such frequency that the facts, if published, would cause unpleasantness . . . the monthly reports of some Grammar Schools come ringing with the echoes of blows . . . one hundred and thirty corporal punishments in one school, one hundred and fifty-seven in another, each for a month, and a month averaging twenty-one and a half days of five hours. 'Brethren,' as St. James wrote, 'these things ought not so to be.'"

The objections to the annual prize drill of the school regiment, and the march through the streets, are repeated, and the suggestion is made that too much time is taken up by the drills all through the year at the expense of what is needed

for real school work. The remedy would be found in having the drilling restricted to Saturdays. Another reform urged is the appointment of a Medical Inspector for the schools, in the hope of thereby securing a proper supply of fresh air in the buildings and the improvement of their sanitary arrangements.

Renewed attention is directed to "the epidemic of juvenile theatrical performances that has broken out among us lately," and instances are cited of its injurious or demoralizing effects upon children. Thanks are awarded to Colonel Henry S. Russell, Chairman of the Board of Police Commissioners, for his assistance in defence against several recent dramatic raids upon the schools. As the provisions of the law concerning public exhibitions of children have been found to be insufficient, efforts are making to have a law passed "to prohibit the employment of children from the public schools, or others who may be liable to harm, in any capacity at the theatres."

The remainder of this report is occupied with impressing and illustrating various subjects that had been brought forward in previous reports. The benefits to the children from reading the best literature in its effect upon their use of language, where the habit of the average home is an unsafe guide, and the method pursued for teaching language, are set forth in ample detail; special praise is awarded to attempts to have children make clear statements in their own words, and out of their own thoughts, by abstracts, narratives, or letters describing some simple experience. The good results of furnishing supplementary reading to supply the craving of children for variety is dwelt upon, and the assistance rendered by the Public Library in preparing "lists of books for the use of pupils in the public schools," and in providing a supply of twenty-five copies of the same work to be sent to single schools for home reading, is gratefully acknowledged. For this last novel idea the credit rightfully belongs to our associate, Judge Chamberlain, at that time Librarian.

Wise cautions are offered as to the right method of teaching literature; "we are not to study a book as if it were a stone to be weighed, measured, and otherwise examined on the outside." Neither is a great work to be examined on the inside with reference merely to details. "Some editions of the English classics," he says, "lately prepared for the use of schools, have as much note as text, and the scholar who goes

through them reads their editors rather than their writers. Especially is this true of the poets. I sat a long time in a room one day while a class was getting through a single stanza. It was so slow because of the interruptions of the teacher, whose instruction was intended to be very thorough, and who succeeded in being very dry, as were the pupils also." Of all language lessons, none are so good as those in literature. Communion with it, or with the minds that have made it, is the "air of delightful studies," which none can breathe without some fresh power both of thought and expression. But it must be real communion. "Just a chapter or two of one writer, or a poem or two of another, with rapid transition from author to author and from age to age, will leave most pupils confused rather than inspired."

The report closes with the expression of a fear that ill-health, then of some months' continuance, may compel him in future to make fewer visits to the school, and he accordingly asks the teachers to visit him, "not merely when they are in trouble, but at all times convenient to them, so that we may share one another's interests. Let them also send their pupils to me, whenever such counsel or such help as I can give may seem to be of service. The closer we can all draw together, the deeper the sympathy among us, the fuller will be the performance of our various duties."

These fears were only too well grounded, although the school board hastened to grant him leave of absence for any length of time that might be required to restore his health and strength. He went abroad for entire change and rest; but before the opening of the school year, in September, he felt compelled to write home that he must resign his office.

In their next annual report (January, 1881) the School Committee showed a sincere appreciation of the loss they had suffered. They say, "During his too short term he had filled the position of superintendent with honor and distinction to himself, and to the great benefit of the schools. In the progressive changes which he instituted and put in shape for fulfilment, he has left behind him a monument that will live forever in the schools of Boston."

Generally acceptable as Dr. Eliot's suggestions had proved, it must not be supposed that some of them did not meet strenuous opposition, not only in the school board, but in

the community. Naturally the question of the employment of school children upon the stage of the theatre attracted a good deal of attention, and much controversy ensued in the public press upon the subject. The manager who had first introduced this kind of attraction stoutly defended his action, claiming that every precaution had been taken to safeguard the children's health and morals, and that in many cases the money thus earned had been of the greatest assistance to the parents. A license had been first secured from the Police Commissioners, although there had been no public hearing upon the request for it; and they declined to revoke it upon the solicitation of the School Committee. The Society for the Prevention of Cruelty to Children also declined to interfere in the matter, under the advice of their counsel that such performances were not prohibited by law. In a subsequent case, however, upon application made by the Superintendent of Schools, the Police Commissioners refused to grant a similar license, and public opinion sustained them in so doing.

In the effort to improve the reading matter used in the schools, Dr. Eliot, in 1879, compiled "Selections from American authors: Franklin, Adams, Cooper, and Longfellow." The volume was published in New York, and is made up of continuous passages from the Autobiography of Franklin, a number of the Letters of John and Abigail Adams, Cooper's Spy, and Longfellow's Tales of a Wayside Inn. It was immediately adopted as a supplementary reader in the Boston schools. At the same time Dr. Eliot made a selection of "Poetry for Children," containing a great variety, ranging from simple old rhymes, loved of children, to stories and ballads in verse, chosen from the best authors, brimming over with fancy, humor, and patriotism. This book also was immediately put in use. Dr. Eliot at the same time made a selection of "Six Stories from the Arabian Nights": "The Fisherman," "The Three Sisters," "Prince Ahmed," "Aladdin or the Wonderful Lamp," "Ali Baba and the Forty Thieves," and "Sinbad the Sailor." Mr. Henry Cabot Lodge also selected "Six Popular Tales": "Jack the Giant-Killer," "Jack and the Beanstalk," "Little Red Riding-Hood," "Puss in Boots," "The Sleeping Beauty," and "Cinderella." But when these books also were adopted for school reading, certain voices were at once raised in condem-

nation; one remonstrant styled them "trash" and "worthless literary rubbish"; another was "surprised and shocked at the kind of literature furnished by the school committee for supplementary reading," even finding his modesty offended at their contents. Moreover an outcry was raised because the school board had authorized the sale of these books, specially prepared at their expense for use in the Boston schools, outside of the city. It was asked whether the city had gone into the publishing business in competition with the regular trade. The facts were that the committee had given its agent authority to use the stereotype plates and the copyright at a stipulated rent, he assuming all the labor and risk of disposing of the books. In this way all the cost to the city would be repaid.

Notwithstanding such criticism the new departure in supplying reading matter to the schools was welcomed with almost universal approbation by teachers and parents, while the pupils showed by their every look and act that the hour for reading had become the most delightful one of the day. Through these gay and joyous selections the children of poverty and hardship gained a glimpse of brightness and happiness that helped light up the coarse surroundings of their daily life at home.

Dr. Eliot returned to his home with restored health, and resumed the various services in the way of charitable, philanthropic, and religious work, that had always engrossed so large an amount of his time.

In 1885 he was himself elected to the School Committee, which for three years had the benefit of his valuable experience. During this time, among his many services, he acted as Chairman of the Horace Mann School for the Deaf.

After leaving the board Dr. Eliot always took the liveliest interest in everything pertaining to the public schools and their management; and during the last few years of his life he was the centre of a movement for the improvement of the whole system through a change in the administration, and by breathing into it higher aspirations. At the present moment he is greatly missed, when a determined effort is making to bring about needed improvements, as he was ever ready and willing to take the lead in advocating necessary changes before committees of the legislature, who always listened to

him with the respect which his character, his attainments, and especially his experience commanded.

In his religious life Dr. Eliot was a faithful and devoted member of the Protestant Episcopal Church, sparing neither time nor toil in his efforts to promote her welfare. Naturally his interest in all educational work undertaken by her was very keen. In 1858 he was elected a Trustee of St. Paul's School, at Concord, New Hampshire, when it had just completed its second year, and he continued to serve in that capacity for forty years. He used to make two visits to the school every year, and he helped to raise the money for its enlargement, taking chief charge in carrying it out. He was called upon to make many addresses on important occasions in the school's history, — on laying the corner-stone of the new chapel, September, 1886; on its completion and consecration, June, 1888; and on the memorial exercises upon the death of its founder, Dr. Shattuck. As representing St. Paul's School, he made an address at the consecration of the chapel, and dedication of the new building of St. Mark's School at Southborough, Massachusetts.

Not less zealous was his interest in the philanthropic work of his church. The Episcopal City Mission, established in 1848 by a generous gift of Hon. William Appleton, early occupied his attention, and became one of the special objects of his concern. He gave that care to the details of the management of St. Stephen's Chapel, which its founder, Mr. Appleton, was unable to render. In January, 1888, he delivered an address commemorative of the founder, and of the missionary, Rev. E. M. P. Wells; and he paid a renewed tribute to the memory of Mr. Wells in "The Diocese," April, 1893. One of the last pieces of work done by him was a similar service to the memory of Mr. Appleton in "The Church Militant," October, 1898. At the time of his death he was President of the Mission.

He was frequently called upon to deliver addresses before various church organizations. In October, 1866, he made one on "The Education of Divinity Students" before the Seventh Church Congress, at Providence, Rhode Island; and in the same year one before the venerable Boston Episcopal Charitable Society, founded nearly a century and a half before; he addressed this Society again in 1887, and was its

President at the time of his death. On the Centennial of Washington's inauguration, April 30, 1889, he delivered an address before the Episcopalian Club of Boston.

In 1889 he was one of the representatives of the Diocese of Massachusetts in the General Convention of the Protestant Episcopal Church, and was re-elected in 1892, but was prevented by illness from taking his seat. He served on the Commission for Revising the Book of Common Prayer, which reported finally at Baltimore in 1892.

After the death of Hon. Robert C. Winthrop, in 1895, he became the President of the Massachusetts Bible Society.

Not for his church only, but for every kind of charitable and humanitarian work, was our friend faithful and laborious.

For thirty-two years he was a Trustee of the Massachusetts General Hospital, and Chairman of the Board for the last twenty-four years. In their resolutions upon the occasion of his death, the Board say, "No little of the successful development and enlargement of the work of the institutions under our charge has been due to his watchful oversight and ever zealous care for their best interests." A beautiful tribute to his memory was the gift from a lady of a large sum of money as the nucleus of a fund for the building and maintenance of a chapel on the grounds of the McLean Hospital to be known as "The Samuel Eliot Memorial Chapel."

In his early youth he became interested in the education of the blind, and for thirty-five years he served as a Trustee of the Perkins Institution for the Blind, the last twenty-six of which and until his death he was its President. To the "New England Magazine" (February, 1897) he contributed an interesting illustrated sketch of the history of the institution. "The Samuel Eliot Cottage" upon the grounds at South Boston will always keep his memory green there.

For twenty-one years Dr. Eliot was one of the Trustees of the Massachusetts School for Feeble-minded Youth, and from the death of Dr. S. G. Howe, in 1876, till his own death, he was President of the Board.

The Boston Asylum and Farm School for Boys, at Thompson's Island, was one of the institutions in which he took a special interest, and the report of the managers for 1876 was prepared by him.

Nor were his services limited to works of benevolence only,

every effort calculated to promote the literary and artistic development of our community was cherished by him. From its foundation, in 1870, he was a Trustee of the Boston Museum of Fine Arts and a member of the Executive Committee until his death. For many years he was President of the Boston Athenæum.

In 1863 he was elected a Fellow of the American Academy of Arts and Sciences.

Dr. Eliot was elected a member of this Society March 10, 1853, but his membership terminated by his removal from the State, June 24, 1856. On October 9, of the same year, he was elected a Corresponding Member, and on his return to the State he was re-elected, April 20, 1865. But for this break in his membership he would have been our Senior Member at the time of his death. He contributed to our Proceedings Memoirs of Charles C. Perkins and of Martin Brimmer; to the course of lectures before the Lowell Institute by members of the Massachusetts Historical Society, a lecture upon "Early Relations with the Indians."

For many years Dr. Eliot was a member and vestryman of Trinity Church, ever constant in his attendance and zealous in her behalf. As the intimate and cherished friend of the rector, Phillips Brooks, it was the most appropriate choice that selected him to deliver the Eulogy upon Bishop Brooks, on behalf of the City of Boston, April 11, 1893. This was written with all the fervor of devoted friendship and admiration, and as a discriminating and appreciative tribute to the great preacher was worthy of its subject. Unfortunately he was prevented by illness from delivering it in person, but it was read for him by his friend, our associate Colonel Charles R. Codman, to the highest satisfaction of the great audience.

Dr. Eliot died at Beverly Farms, Massachusetts, on September 14, 1898, leaving his widow and a daughter, Mrs. John H. Morrison, with her two sons, surviving him. His own two sons had died before, — one, the younger, in childhood, the elder at the age of twenty.

As I dwell upon his character, I feel strongly what a true democrat he was, ever ready to stand up for the rights of the poor and the weak against every assertion of power and privilege. How much his sagacious and righteous counsels are missed at the present crisis in our country's destiny!

Though eminently courteous and conciliatory in his language, he gave me the impression of a fiery nature sternly repressed by the severest discipline. The writer well remembers how gallantly he used to stand against the assaults of blind prejudice and unjust criticism in his attempted reform of the public school system; and it will always be a satisfaction to him that it was in his power, as a member of the School Committee, to help support the efforts of the new Superintendent.

As an *impromptu* speaker Dr. Eliot was very effective. His language was simple and refined; his reasoning clear and logical; and his style lightened by a play of humor and an abundance of entertaining anecdote. His action was graceful and dignified, set off by a winning charm of manner, the whole heightened by a voice remarkably cultivated and melodious. In his more formal addresses there was added to all these excellences a wealth of literary and historical allusion, and of the most appropriate poetical quotation, displaying the ripened fruit of the highest culture.

Respected, admired, beloved, that life which was ever "one perpetual growth of Heavenward enterprise" has passed to its well-earned reward.

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